UNITY.

A Pamphlet Mission for

Freedom, Fellowship and Character in Religion.

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The Liberal Sunday School.

BY REV. JENK. LL. JONES.

Why?

There may be still a few among us who ask, "Have we need of Liberal Sunday Schools?" My answer is an emphatic "Yes." We who are working so hard to secularize our public schools, who insist so loudly that religion is the result of slow growth, and not of sudden conversion; we who believe that character is the ultimate end of all living and of all study, knowing that it comes only from spiritual training, the study and the practice of the right; we who believe in intellectual freedom, and know that the air is yet full of bigotry and error,—of all people have most need of Sunday Schools.

What?

Have we anything definite to teach? Given the children, have we anything to say to them? Orthodoxy is definite; Liberalism is undefined and seems vague. Orthodox theories of Hell, Heaven, Jesus and Bible are formulated; ours are not. They have a *plan* of salvation; our salvation lies in the unmarked possibilities of the soul. Their road to heaven is all surveyed, graded and macadamized with dogmas and creeds, readily memorized if not understood. We travel through the infinite forest of truth, with a tree blazed here and there by the hand of experience. What, then, shall we teach?

We need not be ashamed to teach the children our denials; to tell them of the ideas that dishonor God, degrade man,

limit the action of the spirit, warp the judgment and destroy fellowship. To be forewarned is to be forearmed. We owe it to our children to prepare them to meet the errors that will beset them. Our religious convictions represent our immaterial wealth. We have no right to be niggardly of this any more than of our material wealth. The children should inherit our convictions, and our doubts also, as they will our bank checks and our debts. But our negations always imply the larger affirmation. Our "Nays" are but "Yeas" used at short range. We delight in truth, not in falsehood. We do have a Confession of Faith for our children, strong and clear; a faith in the Infinite Goodness, in the eternity of law and the omnipotence of right. We believe in man as the rising child of God; in reason, his divinest endowment; in worship as a gesture of the soul heavenward; in prayer as the wings upon which the soul would soar to its ideals; in the church as the commonwealth of all noble hearts; in a Bible inclusive of all the sweet distillations of literature and the granite deposit of noble lives; we believe in the awful anguish of guilt, the sublime joy of innocence;—realities more near and pressing to the human soul than the judgment-day of antique theology. We believe in the continuous creations of God, in an unfolding universe that out of the blocks of time shapes the rising walls of eternity. We believe that through valleys of doubt, caves of gloom, along thorny roads, over cross-crowned heights, we travel towards the table-lands of unclouded light, of unfenced liberty and unhedged fellowship. We believe in the children as being ever susceptible to holy influences, to reason and to truth. Surely this is a "Body of Divinity," altogether respectable, a fertile field which the Liberal Sunday School worker may till, the very field in which the popular Orthodox ministers themselves find their best results.

How?

We now come to the most desperate interrogation,—not the "Why," nor the "What," but the "How?" staggers us

quite. How to "exhibit impressively," as the dictionary puts it. What are the requirements of successful teaching?

1. *Intellectual Clearness.*—Have something to teach. Lack of knowledge—not lack of genius—is the great obstacle to successful teaching. Imperfect preparation, more than inadequate sanctity, cripples our teachers. If the teacher has a lesson to give, the class will get it somehow. "I prefer that my classes be supplied from a running stream rather than a stagnant pool," said Arnold of Rugby. To do this the teacher must go farther than the weak Sunday School manuals, that reduces everything down to the stupidity of a "yes" or a "no." He must consult standard authorities, read matured books, think out his own problems.

2. *Honest Directness.* — Teaching is something more than entertainment or good influence. I would not attempt to disguise my purpose to hold earnest discussion concerning important subjects. Beware of the sugar-coated method, too much in vogue, that seeks to introduce dry and, by implication, very bitter bits of ethics and religion down the throats of pupils by concealing them in sugary bits of stories or jelly-like illustrations, which hide rather than reveal the intended lesson. Story telling is too often a cheap cloak for laziness, a pernicious screen for ignorance. Teachers who tell stories, as boys fly kites, leaving the moral, like the tail, dangling to the small end,are to be avoided. Let the points be made honestly, and if need be, laboriously; then if story and illustration can be found to enforce them, 'tis well; if not, 'tis ill. Good stories, like good sweetmeats used exclusively, make poor diet.

3. *Reasonable System.*—Order is as necessary to heavenly as to earthly interests. Much sincere teaching fails of success for want of method. Very many Sunday School manuals are useless for want of coherency, an absence of connection. It is well to have the theme run through a series of Sundays. Let the children feel that they have started from a given place, and are going somewhere. In this way courses of lessons on doctrine, religious history, ethics, biography, etc.

are possible in a series of years. This gives continuity to the attention,—one lesson helping the other; one course suggesting the next.

4. *Synthesis rather than Analysis.*—The best results are attained by studying in outline rather than in detail. The child's mind is first concerned with classes; then with individuals. The forest attracts attention before the individual trees. Man as a whole is an interesting study to a child; man, analyzed and dissected, is only attractive to mature minds. In the Sunday School we should imitate the best secular educators, giving only the outlines of culture; we should give the framework of ethics and religion, trusting to the study and experience of after life to fill out, to clothe and to verify. A book is suggestive, not in what it says, but in what it hints at, leaves unsaid; so the lesson is valuable, not in proportion to the points settled, but in the number of points raised. To open questions, rather than to close them, is the true mission of the Sunday School; to stimulate rather than to stultify thought; not to pump dry the cisterns of the intellect, but to irrigate the gardens of the heart with rills that flow from exhaustless springs. Better teach above the comprehension than beneath it. We have too much microscope work in our Sunday School. The Bible and Jesus have been slaughtered in the house of their friends, picked to pieces by the points of cambric needles. The study of the verse is useless and juiceless until you know something of its settings, the book it belongs to, the time and place that gave it utterance. The same is true of the practical questions of conduct. It is time we bring in the telescope. Give us long views and large suggestions; in this way only can we keep our young men and young women in the Sunday School. It is the pattering small-talk of pastor, superintendent and teachers that drives so many boys and girls from the Sunday School at the earliest dawn of maturity, lest their growth be suspected. When we recognize the large side as well as the small side of all our questions in the spirit of seekers rather than bigots, inquirers rather than dog-

matists, we will not only keep our young people, but gradually compel the fathers and mothers to come, because it is so good to be there.

These four things, then, are surely among the requirements of successful teaching:—Intellectual Preparation, Directness, System and Comprehensiveness. How are these requirements best attained? What are the aids?

THE UNIFORM TOPIC METHOD.

That the teacher will find his or her way into efficiency more directly under the "Uniform Topic" system than any other, I am convinced, for the following reasons:

1. "Everybody is wiser than anybody," said Theodore Parker. By mutual study and comparison of notes only, can the majority of teachers gain the preparation necessary to success.

2. This method gives the strength which goes with numbers,—the weight of a solid line moving against one point—the *esprit de corps*.

3. This method most effectually makes a place for the general lesson—the map and the blackboard; they can now always be made to open the subject or clinch the lesson.

4. It enlarges the place of the Sunday School in the home. If the oldest and the youngest are considering the one topic, it will encourage conversation and provoke study.

5. I think it most efficient in developing originality and spontaneity among the teachers. The printed helps must necessarily be less definite then the old-fashioned question-book, with questions and answers prepared. Each teacher must select such arrows from the general quiver as are best adapted to his own archery.

6. The weight of recent experience, the testimony of the most successful workers at the present time, seem to favor it.

7. And lastly, it makes more imperative the demand for

THE TEACHERS' MEETING,

without which no Sunday School can be brought to its best

efficiency. Upon this question there is no difference of opinion; the only conundrum remaining is how to secure it? I believe it possible in every parish if the following conditions are observed.

1. *The only way to have a teachers' meeting is to have it.* Rain or shine, summer or winter, attendance or non-attendance, there must be teachers' meetings. The pastor who would have teachers' meetings must be absolutely above the cramping tyranny of numbers. The crowd will not attend. A very few of the teachers only will attend regularly. In my eleven years' experience as a Sunday School superintendent, I have never been without a teachers' meeting, but scores of them have been held with but two, three or four present, and not a few were single-handed. But this has always secured, on the part of the leader,

2. *Deliberate preparation* for the meeting, which preparation held good for the Sunday School work. This preparation dwelt not so much on the details of the lesson as it was a survey of the outlying country. It was a study of the surroundings. In this way there may be created for every lesson a background of philosophy, science, literature, experience and anecdote, and thus make

3. *The Teachers' Meeting necessary* to the comfort and success of the teacher. The inefficient teacher attending, gradually discovers a growing efficiency. The gifted teacher not attending, gradually discovers her class depleted, her interest lagging, and she complaining of the lack of more and better

TOOLS,

which we confess to be meagre and, compared with those in the more popular churches, very inadequate.

The newness of the cause and the fewness of our patrons sufficiently account for this poverty, which is growing less and less. The list we publish at the close of this number will disclose the fact that there are tools sufficient to secure large results in the hands of earnest workers of ordinary intelllgence.

Don't expect too much of tools. The workman is always of more importance than the tool chest. Select those tools that are least definite and most suggestive,—such tools as give the largest margin for the individuality of the teacher.

OTHER ELEMENTS.

The teaching I emphasize so much, not because it is the most important element in the school, but because by giving large attention to it alone, can the other and more important phases of the Sunday School become most helpful.

1. *Unconscious Influence.* This is the largest endowment of good the true Sunday School worker has to give to the child, but as this work is an unconscious one upon the child, so must it be an unconscious emanation from the preoccupied mind and heart of the teacher. The moment that it is made an object, that moment does it fall to the ground. Children are subtle critics, and the teacher who deliberately carries a smile, as a matter of duty to the Sunday School, because smiles have a "good influence," might as well stay at home.

2. *Music.* Indispensable, but most useful when it is not made a leading feature. I like it best during the last half-hour rather than the first. Give the freshness of the hour to the lesson. The songs will soothe the closing restlessness.

3. *Worship.* The finest grace of manhood or womanhood is reverence. Our Sunday Schools have much to do for the rising generation in this direction. "Whisper the name of God to the child only in the presence of the sublime and the majestic," says Richter. "Also in the presence of things calm and soothing," says McDonald. We need to economize our use of sacred names. The old irreverence of over-familiarity with Deity, still mars our Sunday School work. The flippancy with which we talk about God in Sunday School paves the way to profanity oftener than to prayer. Let the Highest Name be distilled through our song, tenderly breathed in our prayer, but let us not rudely force open the tender bud of piety, lest we tear the fragrant petals of reverence.

4. *Library.* How to suppress, rather than how to encourage the reading of our children, ought to be the vital problem in most Sunday Schools. I blush for the Sunday School that draws by the power of its library only. If we cannot *direct* the reading of our children, let us lock the library and throw the key away. Ask the children what they have been reading; warn them against reading their books through in a week; encourage re-reading: call for impromptu reviews and criticisms of books. Read Robertson's Life and Letters, Vol. II, Letter lxviii, on this subject.

5. *Amusements.* It is no sin to make childhood happy; no crime in a child to wish to belong to the school that gives picnics and Christmas-trees. We should set up no fine transcendental standard for children which we in adult years do not live up to. Special services and occasions have all great moral value.

THE IDEAL SCHOOL

Is one whose superintendent and pastor never talk when they have nothing to say, and where ambitious embryonic orators are prevented from perpetrating that modern cruelty of practising their vapid arts upon innocent children; whose teachers and officers are prompt and regular; having this virtue, all the others will eventually be added. Such a school invites all kindly souls to lend a hand in that work which is at once the most discouraging and the most fruitful. The results of which are scarcely to be discovered, but the extent of which are absolutely incalculable in their far-reaching benedictions. And such a Sunday School is as possible with a dozen children as with a hundred. It can be held in a private parlor as well as in a church; in a village where there is no minister as well as where there is one. One or two patient, earnest souls in any neighborhood, by availing themselves of such tools as are best adapted to their needs, chosen from our tool-chest, and of "UNITY," can do the work of the Liberal Sunday School in their community—a work not only for the children but for the young men and maidens, fathers and mothers—all the way from grand children to grand parents.

CORNER-STONES OF CHARACTER.

BY MRS. K. G. WELLS.

It is proposed in the following lessons to merely outline a series of talks between the teacher and her class of Sunday School children on practical subjects, each one viewed in the triple light of duty to God, to one's self, and to others; with special emphasis laid on the last point, that the child may feel himself to be a necessary part of humanity, therefore having duties towards it. It is suggested that the lessons may be found more entertaining, if each child is compelled to preach a little sermon on some part of the subject, as children do in playing church; or if two or three are specially appointed to argue back and forth on some case in illustration of the topic. The children should learn the motto placed at the beginning of each lesson, and at the close of the hour should be asked if they understand it.

LESSON I.

TRUTHFULNESS.

"To thine own self be true,
And it will follow as the night the day,
Thou canst not then be false to any man."

Truthfulness is the **chief corner-stone** of character. Without it you build yourself only to fall to pieces.

A lie can be told by words, actions, looks, exaggerations, half-sayings, jokes, by talking "over the left," by laying wrong emphasis, and by silence. An untruth states something which is contrary to the fact; a lie states the same with an intention to deceive. Carelessness or ignorance may cause the first, only wrong-doing the second.

Lies are a **poor means of self-defence.** First lie leads to second lie, and lie third is stealing. Own up to a lie or untruth at once.

Sometimes girls call an act of politeness a **"white lie,"** and so are rude in order to be truthful. Try to make every one happy, and then politeness will be sincere.

When a **wrong promise** has been made, it must be broken, even at the risk of not keeping one's word. But confess that you are going to break it because it was a wrong promise, though the boys may taunt you as a liar for so doing; and don't promise again.

A lie is a wrong to one's self, to the world, and to God:—

To God,—because it is God and we together, that make ourselves. We must do our part that He may do His; and we show our love and gratitude to Him by not shirking the hard work to be done by us.

To one's self,—because, if one tells any kind of a lie, he feels mean, frightened. A liar loses influence, often gets "bullied"; is a coward, by not daring to be true; and lazy, by taking the nearest means of defence.

To others,—because it is Language that binds us all together. By it we understand and depend upon each other. (Even animals and birds use it, as in twittering and neighing.) To misuse it is to falsify our mutual relations. There can be no real helping, no friendship, no wide business, no true internationality, unless words are truthful.

CORNER-STONES OF CHARACTER.

BY MRS. K. G. WELLS.

II. HONESTY.

"An honest man's the noblest work of God."
"Thou shalt not steal."
"Honesty is the best policy."

Robbing a bank, a house, or a hen-roost is *stealing;* and snatching a loaf of bread, because hungry, or slyly getting at the pantry preserves, is "robbing." Boys don't always think they are the same. To take what is not yours is stealing, e.g., hooking apples from an orchard, or peanuts or candy from the street-stands, or wearing your sister's bow without her leave, when she is away, or not returning a borrowed article. Borrowing money, and half meaning not to repay, leads to the State's Prison.

The habit of stealing is formed in **little ways.** A boy takes his father's pennies from his coat-pocket, because what is his father's is his, he says. So stealing depends on the *amount*, does it? Where does it begin? At ten or fifty cents?

To **"take a prompt"** at school, or bargain for another's composition, is stealing. The ideas and knowledge are not yours, and, worse still, you get credit for doing what you did not do. If a child resists his first prompt, he wins a victory; if he takes it, he falls low. Be very watchful over yourself, for it is so easy to steal at school by taking prompts, ideas, slate pencils or luncheons. Next, one steals in the street, then at home; there he may be found out and led back to the right; if not,—. It is hard to be honest when apples and pins and exercises are lying about loose. Say to yourself all the time, *they are not mine.* Begin life by not taking each other's playthings in fun or earnest, unless lent.

Do not **steal time** from other people by asking them to do what you can do yourself. Do not **keep** anything because you have found it, nor expect a reward because you find the owner.

Both boys and girls ought to be patriotic. The cheating boy makes the **dishonest voter;** and the girl who tells white lies won't, when rich, give an honest return of her income, nor of the contents of her trunk to the Custom House. America needs honest votes and taxes honestly paid. We forget to call Washington, Lincoln and Sumner politicians, because they were honest. Serve your country by honesty like theirs.

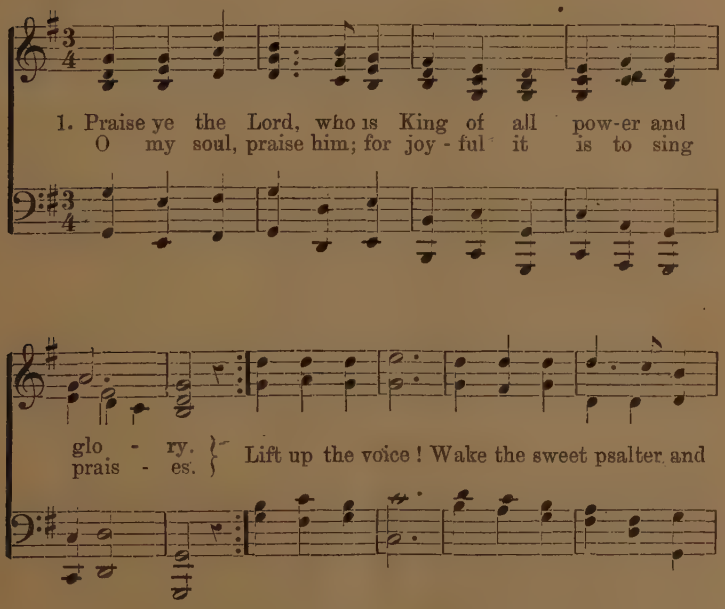
The teacher will please recall the **three-sidedness** of every duty, and lead the children to form three conclusions, that honesty is due to *God* for the general reason given in the first lesson; to *one's self* for the sake of his character, his peace of mind, and his greater influence for good on the world; and to *others*, because honesty is only truthfulness in action, and the business and friendship of the world cannot subsist on false bases. The similarity of the three reasons in these two, and in the following, lessons will show that, notwithstanding the existence of separate sins and virtues, yet goodness includes every virtue, and evil every vice; and that the chief reason for laying one corner-stone is the same as for laying another.

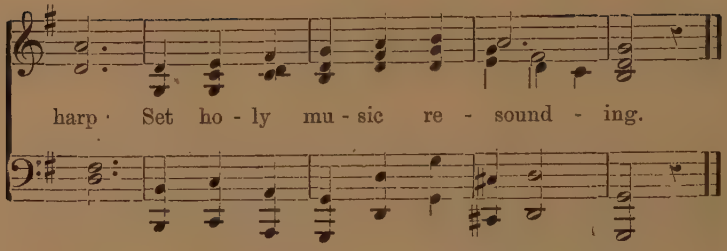
SUNDAY SCHOOL SERVICE.

II. JOY.

[Psalm c.] 1. Make a joyful noise unto the Lord, all ye lands !
Serve the Lord with gladness.
Come before his presence with singing !
Know ye that the Lord, he is God.
It is he that hath made us and not we ourselves.
We are his people and the sheep of his pasture.
Enter into his gates with thanksgiving.
And into his courts with praise.
Be thankful unto him and bless his name !
For the Lord is good ; his mercy is everlasting.
And his truth endureth to all generations.

2. Then the school will rise and sing, saying :


1. Praise ye the Lord, who is King of all pow-er and
O my soul, praise him; for joy - ful it is to sing
glo - ry.
prais - es.
Lift up the voice ! Wake the sweet psalter and



2. Praise ye the Lord, who with majesty ruleth in all things :
Who thee preserves and upbears as on pinions of eagles :
Who thee upholds when by thyself thou wouldst fall.
Verily, hast thou not known it ?

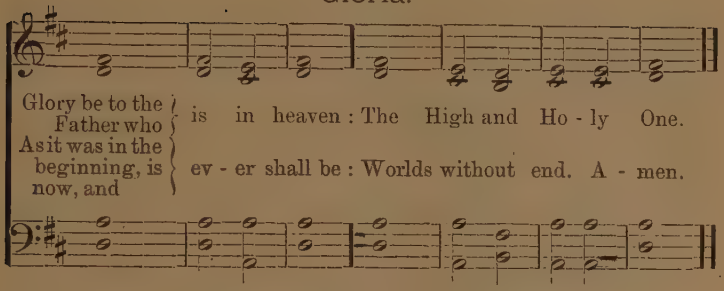
3. Praise ye the Lord, who prepareth thy way in his wisdom :
When thy strength faileth, he keepeth thy feet for his love's sake.
In what great need hath not the merciful God
Spread his wings over his children ?

4. Praise ye the Lord, and behold with thine eyes all his mercies :
Out of the heavens his love raineth like unto rivers.
Think, O thou man, what is the might of his hand
Who daily meets thee with blessings.

3. The school will be seated again. Then will be read and sung these responses, saying :

[Ps. xcv.] O come, let us sing unto the Lord :
Let us make a joyful noise to the Rock of our salvation !
Let us come before his presence with thanksgiving
And make a joyful noise unto him with psalms !
In his hand are the deep places of the earth :
The heights of the hills is his also :
The sea is his, and he made it :
And his hands formed the dry land.
O come, let us worship and bow down !
Let us kneel before the Lord, our Maker !
[Ps. xcviii.] Sing unto the Lord with the harp :
With the harp and the voice of a psalm.
Let the sea roar, and the fullness thereof :
The world and they that dwell therein :
Let the floods clap their hands :
Let the hills be joyful together before the Lord !
For he cometh to judge the earth !
With righteousness shall he judge the world :
And the people with equity.

Gloria.


Glory be to the Father who
As it was in the beginning, is now, and
is in heaven : The High and Ho - ly One.
ev - er shall be : Worlds without end. A - men.

[Is. xxxv.] The wilderness and the parched land shall be glad :
And the desert shall rejoice and blossom as the rose.
It shall rejoice abundantly and rejoice even with joy and singing.
The glory of Lebanon shall be given unto it.
Strengthen ye the weak hands,
And confirm the feeble knees.
Say to them that are of a fearful heart, Be strong, fear not.
Behold your God !
He will come and save you.
Then the eyes of the blind shall be opened,
And the ears of the deaf shall be unstopped :
Then shall the lame man leap as an hart,
And the tongue of the dumb sing.
For in the wilderness shall waters break forth,
And streams in the desert :
And the parched ground shall become a pool,
And the thirsty land springs of water.
In the habitation of jackals, where they lie,
Shall be a place for reeds and rushes.
And a path shall be there, and a highway :
And it shall be called the holy way.
And the ransomed of the Lord shall return,
And come to Zion with songs,
And everlasting joy upon their heads.
They shall obtain joy and gladness, and sorrow and sighing shall flee away.

Gloria. (Music as before.)

Glory be to the Father who | is in | heaven :
The | High and | Holy | One !
As it was in the beginning, is now, and | ever | shall be ;
Worlds | without | end. A- | men.

4. Prayer. The minister or superintendent will say :

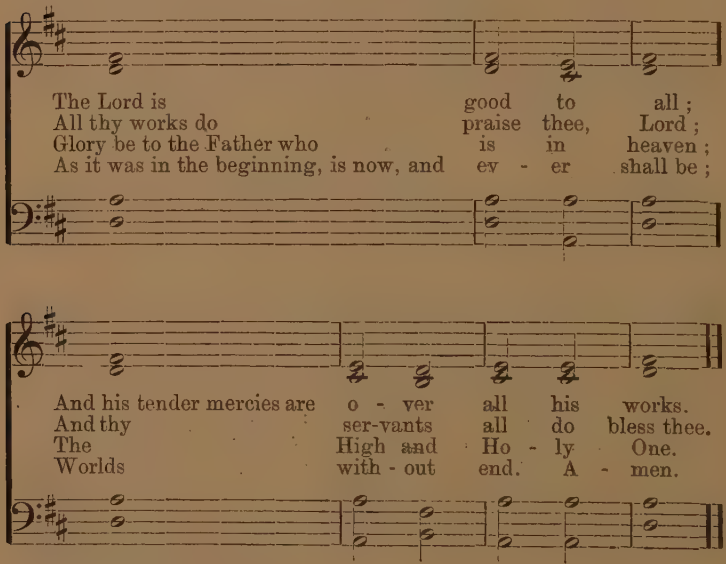
[Ps. vi.] The Lord heareth our supplication : The Lord will receive our prayer.

Then the school will rise.

O Thou who hast brought us to this hour, we pray Thee to bless it. Help us to be faithful, so that it may be good for us to be here. Save us from evil and danger. Make us strong in duty and brave in trial. And may thy peace be with us all. Amen.

Then the school will read in unison, saying:

We thank thee, O Father, for the light of day and the stillness of night; for the beauty of the sky and the earth ; for the stars and the flowers ; for the dear faces of those we love, and for the gift of immortal life. Let thy blessing be with us, heavenly Father. What we shall learn, may we remember ; and what we remember, with thy help may we do. Amen.


The Lord is good to all ;
All thy works do praise thee, Lord ;
Glory be to the Father who is in heaven ;
As it was in the beginning, is now, and ev - er shall be ;
And his tender mercies are o - ver all his works.
And thy ser-vants all do bless thee.
The High and Ho - ly One.
Worlds with - out end. A - men.

Then the school will be seated.

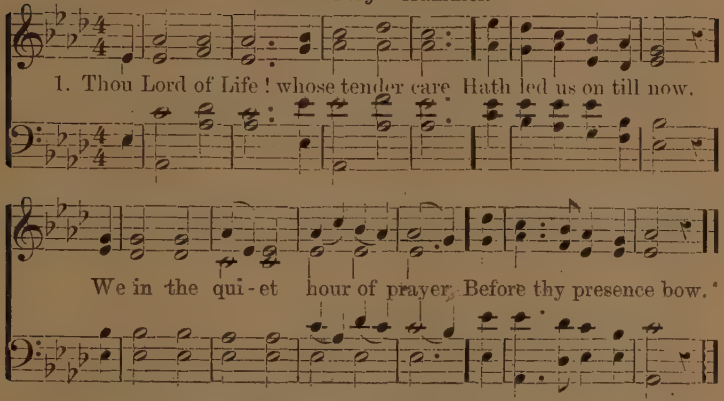
5. Hymn—selected.

6. Here the minister or superintendent may pronounce a sermon five minutes long; Or he may read with the school the Commandments on p.—; Or he may exercise the school in the Catechism on p—.

7. Hymn—selected.

8. The Class Lessons.

9. Close of school: **Psalmody**—Hummel.



2. Thou, blessed God! hast been our Guide,
Through life our Guard and Friend;
O still, on life's uncertain tide,
Preserve us to the end!

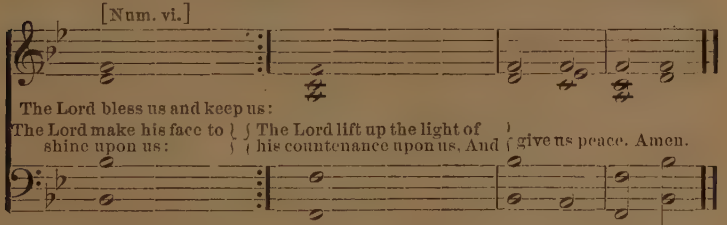
3. To thee our grateful praise we bring,
For mercies day by day;
Lord, teach our hearts thy praise to sing;
O, teach us how to pray.

10. Benediction:

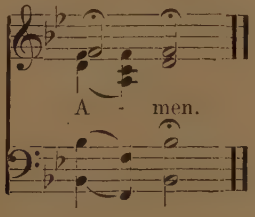
[Ruth xi.] *Supt.:* The Lord be with you.

School: The Lord bless thee.

[Isa. lv.] *Supt.:* Ye shall go out with joy and be led forth with peace.


[Num. vi.]
The Lord bless us and keep us:
The Lord make his face to shine upon us: The Lord lift up the light of his countenance upon us, And give us peace. Amen.

[Ps. lxxi.] *Supt.:* His name shall endure forever, and men shall be blessed in him



COMMANDMENTS.

Hear, O my children:

Deut. vi.] These words which I command thee this day shall be in thy heart:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up:

[Levit. xix.] Ye shall be holy, for I, the Lord your God, am holy.

Turn ye not unto idols: I am the Lord your God.

Exod. xx.] Honor thy father and thy mother.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

[Levit. xix.] Ye shall not steal, neither deal falsely, neither lie one to another.

Neither shalt thou profane the name of thy God.

Thou shalt not go up and down as a tale-bearer among thy people.

Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord.

Thou shalt rise up before the hoary head and honor the face of the old man, and fear thy God: I am the Lord.

And if a stranger sojourn with thee in your land, ye shall not vex him.

Levit. xxv. Ye shall not oppress one another, but thou shalt fear thy God.

[Levit. xix.] And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard: thou shalt leave them for the poor and stranger: I am the Lord your God.

[Deut. xvi.] Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift.

That which is altogether just shalt thou follow.

[Deut. xxii.] Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

[James i.] Be ye doers of the word, and not hearers only, deceiving your own selves.

[Matt. v.] If thou bring thy gifts to the altar, and there rememberest that thy brother hath aught against thee,

Leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift.

[Luke. xvii.] If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent: thou shalt forgive him.

[Matt. v.] Swear not at all.

But let your communication be Yea, yea, Nay, nay, for whatsoever is more than these cometh of evil.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.

That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

[Matt vi.] When thou doest alms, let not thy left hand know what thy right hand doeth.

[Matt. vii.] Judge not that ye be not judged.

[Matt. xxii.] Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets.

[The above "Sunday School Service" and "Commandments" are from a Sunday School Service and Song Book by J. VILA BLAKE, soon to be published by the Western Unitarian Sunday School Society.]

SUNDAY SCHOOL NOTES.

Agreeably to our announcement made a fortnight ago, we make the present issue of UNITY a Sunday School number. Most of our Liberal Sunday Schools begin their year's work in September or about the first of October; and it is hoped and believed that this Sunday School number, coming at this time, will meet a real and widely-felt want. Mr. JONES' paper on the "Why," "What" and "How" of the Liberal Sunday School speaks for itself. Mr. BLAKE'S "Sunday School Service" and compilation of Scripture "Commandments," we trust will be found interesting in themselves, but especially interesting as

affording a taste of his forthcoming book of Sunday School Services and Songs. Mrs. K. G. WELLS begins her series of twelve S. S. lessons on "Corner Stones of Character," with two lessons on "Truthfulness" and "Honesty." The remaining subjects of the series will be (3) Unaffectedness; (4) Temperance; (5) Self-Control; (6) Promptness; (7) Order; (8) Concentration; (9) Justice; (10) Chivalry; (11) Politeness; (12) Reverence. This series will be followed by two others of twelve lessons each: making in all thirty-six lessons for the year; which, with the extras which most schools put in of Christmas, Easter and Flower Sunday Services, will carry schools through to the first of July. Announcement of prices of these lessons will be found on another page. Mr. JONES' "Tool-Chest" should be looked through carefully. Sunday School workers will be surprised to find how many valuable "tools" for our Liberal work we are getting.

Infant Class Cards, Nos. A and B, published for the Western Unitarian Sunday School Society by L. PRANG & Co. Address orders to Rev. J. L. JONES, Sec'y, Janesville, Wis., or to the Unitarian S. S. Society, 7 Tremont Place, Boston, Mass.

At the request of the Western Unitarian S. S. Society, Mrs. FAYETTE SMITH (P. THORNE,) of Cincinnati, has prepared a series of illuminated gift motto cards for Liberal use. Package marked "A" contains selected "Sayings of Jesus," while "B" is devoted to tender pleadings for "Kindness to Animals." If encouraged by the demand for them, other issues will follow. There are ten cards in each envelope—each card containing a Scripture motto and a verse of poetry. They are printed in ornamental text in brown color, with a pretty chromo vignette. The price is only fifteen cents per package. This publication places us under renewed obligations to the Western Unitarian Sunday School Society, by furnishing our Liberal Schools with a series of gift cards which utter only healthy and joyous sentiments, and are entirely free from the often narrow and hateful doctrines of the current Sunday School literature.—C. W. W.

THE GROWTH OF A RELIGION, from the worship of the Sun-God to the worship of "Our Father who art in Heaven." An Old Testament Primer for teachers and classes *willing to work;* with Notes suggesting conversations. In paragraphs,—about 80 pages in all: material for a year's Sunday School lessons. Based on Kuenen and the "Bible for Learners."—By W. C. GANNETT.—Price 40 cts.: five or more sets to one address, 30cts. each.

In preparation for Jan. 1, 1879. THE CHILDHOOD OF JESUS. A series of twelve four-page lesson papers on the Shaping Circumstances in the boy Jesus' life. Probably material for six or eight months'

lessons.—Price, 30cts.: five or more sets to one address, 25cts. each.

N. B. Old subscribers will receive these, as issued, in addition to those mentioned above on the Old Testament, and already sent them, —those being simply the expansion of "Lessons III and IV" of the original series on the "Childhood." *But for all new orders the two series are distinct, and the rates are as here advertised.*

Apply to W. C. GANNETT, St. Paul, Minn.

Readers of the *Pamphlet Mission* will call to mind the circular of Mr. GANNETT, (published in No. 7,) explaining the "True Helpers" Temperance Society for young and old, which Mr. GANNETT has organized in his church at St. Paul. Persons interested will find in our "Tool-Chest" an advertisement of "Cards" explaining how to establish and carry on such Societies, and "Society Badges" to be worn by members. This seems to us the best form of Sunday School Temperance Society that we have ever seen.—J. T. S.

Numbers III and IV (April and July, 1878,) of *Teachers' Notes for Moral and Religious Lessons*, published by the Sunday School Association, London, have reached us. No. III contains eleven "Lessons on the Sermon on the Mount," ten "Lessons on Duty for Younger Classes," and eight "Lessons on the Title-page and Table of Contents of an English Bible." No. IV contains a second installment of "Lessons on the Sermon on the Mount," and a continuation of "Lessons on the Title-page and Table of Contents of an English Bible," and some admirable "Hints for Elder Boys." In Number 4 of the *Pamphlet Mission*, p. IX) we gave a somewhat extended notice of this excellent little quarterly published by our English friends. Price 4d. per number, instead of 3d. as we previously stated.

Said a little child: "We have more faith now than they used to have in the old times when Jesus was alive. Then they would not believe Jesus unless he worked a miracle. But I would have believed him without that."

A little Virginia boy asked another a few weeks ago if he knew how to tell a good Christian. "No," replied the other, "how can I tell?" "I'll tell you," said the first, "good Christians are fat, for the Bible says, 'He that putteth his trust in the Lord shall be made fat.'"—Proverbs xxviii:25. Verily there is nothing like interpreting the Bible literally.

Shall we teach Children Doctrines? An animated discussion took place recently in London on the above-mentioned question.

The occasion was the annual meeting of the Sunday School Society. The curious feature in the debate was that the women came forward as the champions of doctrinal teaching. Lady WILSON and Miss PRESTON both were very earnest in urging its importance. They said, as we believe Unitarian Christianity to be the best theory of religion, we are bound to teach it to our children.

During the recent revival we have often heard young men brought up in our churches and Sunday-schools ask: "What do Unitarians believe?" If it is of importance enough to build churches and maintain a separate existence as a distinct body of Christians, is it not equally of importance to teach the young those ideas of God, Christ and man which give us a place and name? Either let us haul down our flag or maintain it. Unless we surrender our position, let us be faithful to it by teaching both young and old those great principles and doctrines which make us Unitarian Christians.—*Register.*

Children at Church.—One of the most difficult things in the religious life of the congregation, is to secure the attendance of children, and especially of the older children, at the Sunday services. After graduating from the Sunday School, the grown-up boy or girl, unaccustomed to the regular worship of the sanctuary, and unattracted by the sermon and the services, is apt to drift away for a season, and perhaps forever, from definitely religious influences. The old way of meeting this danger was by compelling the children, one and all, to attend church on Sunday, in addition to the Sunday School services, and some of us sorrowfully recall the irksome and weary hours spent in this enforced manner; at the present time, and among religious liberals, wiser and humaner counsels prevail, but the lack of interest in the church service, on the part of the older children, is recognized as a great and growing evil.

I wish to offer a suggestion, which may be of benefit to such Sunday Schools as meet in the morning, and before the regular worship of the congregation: At the close of the Sunday School service, let the children be invited and urged to attend the opening devotional exercises of the church proper, sitting with their parents and teachers, or occupying seats especially reserved for them. Let them participate in the services, so far as possible, singing the hymns, (one of which, at least, should be chosen with special reference to them,) reading the responses, and uniting in the prayers. Let the minister seek to make his extemporized prayer meet the capacities and needs of the children in his congregation,—if he offers it in a child-like, and not a childish spirit, it will the better meet the common need of his flock. The Bible reading might be interspersed with explanations and comments, tending to make it more clear and impressive to his hearers, young and old. Then just before the sermon, while the col-

lection is being taken up, or the organ is softly playing, let the children have an opportunity to withdraw from the church, if they so desire. They will have had from thirty to fifty minutes of joint worship with their elders, which, with the previous Sunday School service, is quite enough; they will have become habituated to the church service, and learned to know it from its most attractive and least wearisome side. For the child is yet strongest in his imaginative and emotional nature, to which the devotional exercises appeal most forcibly, while its reflective and reasoning faculties, to which the sermon is particularly directed, are as yet in embryo, and sufficiently ministered to by the lessons of the Sunday School. Naturally too, the older children would in many, if not most cases, remain to hear the sermon, partly from interest, partly to show their consciousness of superior years, and this, the more readily, if the minister is wise and sympathetic enough to remember their presence in his discourse. The reciprocal influence of the children upon the homelikeness, simplicity, warmth and tenderness of the Sunday morning worship, is sufficiently obvious. In some cases, the usual previous service of the Sunday School might even be dispensed with, the children coming with their parents to the church, engaging with them in the devotional exercises of the congregation, and then withdrawing to the Sunday School rooms for their lessons, etc., to rejoin their parents at the close of the church services, and return home with them. —C. W. W.

GENERAL NOTES.

The Indiana Liberal Christian Conference is to be held at Hobart, Sept. 28 and 29, and the Michigan Unitarian Conference at Charlotte, Oct. 8, 9 and 10.

Rev. W. E. COPELAND of Lincoln, Neb., is now in New England. He will return home late in Sept. or early in October, and would like to make engagements to preach, at places near the general line of his route, on Sept. 15, 22, 29, and Oct. 6. His address is 14 Highland St., Cambridge, Mass.

Several Evangelical papers have been giving the Unitarian Asso ciation the credit of raising $237,693 last year. It is really flattering to stand well with one's neighbors and to have them ready to tell the whole truth about you! But when they are willing to give you credit for a great deal more than the truth? Let us hope for a "good time coming" when these figures shall not be an exaggeration.

We are requested to print the following circular, which was prepared, and circulated in Chicago and to a limited extent outside, in June last:

"TO THE INQUIRING WOMEN OF THE WEST.—We, the liberal women of Chicago, feeling the need of concerted action among ourselves and through the West in the interests of advanced religious thought, have, respons e to a suggestion from the Unitarian Conference at Toledo, organized a society, under the name of THE CHICAGO WOMAN'S LIBERAL RELIGIOUS UNION.

We have arranged our plan of work in three departments, known as the Departments of Mission Work, Practical Benevolence, and Religious Culture. The Department of Mission Work will devote its time to aiding the *Pamphlet Mission* (UNITY) and distributing pamphlets and periodicals of a liberal character; also to aiding as far as in our power our missionaries already in the field. The Department of Practical Benevolence will take up the active charitable work so much needed in all our large cities. The Department of Religious Culture will bring before the Union at its monthly meetings such religious topics for discussion as may be deemed appropriate.

We feel persuaded that the organization of such societies throughout the Northwest, and correspondence and coöperation among them, would do much towards concentrating and strengthening the efforts of liberal workers and thinkers, and thus forwarding the cause of true religion. Will you not help on the cause by similar organizations at your own homes?

We also solicit acquaintance and correspondence with individual women everywhere, who desire to join us in our endeavor after a more effective religious activity and a broader religious culture. Any one desiring such acquaintance and correspondence will please address *Mrs. J. T. Sunderland, Pres.*, 38 *Oak Ave.;* or, *Miss F. Le Baron, Sec.*, 343 *W. Congress St., Chicago.*"

UNITY, (formerly THE PAMPHLET MISSION) has been established for the purpose of publishing a semi-monthly series of Liberal Religious pamphlets on the Unity, the Evolution, the Doctrines, the Bibles, and the Leaders of Religion; on the Relations of Religion to Science, to Devotion and Conduct, and on kindred topics; written by men whose word combines Liberal thought with religious feeling. Each pamphlet will contain an Essay or Sermon, (original or reprint,) together with from six to ten pages of "Notes and News," made up of short editorials, gleanings from the freshest religious thought, and news-items about Liberal work, Liberal books, etc. It is hoped that the publication will meet the want not only of persons already connected with Liberal organizations, but also, especially, of ISOLATED LIBERALS—the fives and tens and twenties in small towns. Besides its use in the home, it can do service among friends and neighbors, as well as furnish regular material for Sunday meetings and discussions in places hardly to be reached by Liberal preachers.

SUBSCRIPTION RATES: Per year, $1.50. To clubs of ten or more, $1.35, with one extra copy free. Single pamphlets, 10 cts.; in packages of ten or more, 6 cts. each.

Publishing Committtee:—ROBERT COLLYER, WM. C. GANNETT, J. LL. JONES, C. W. WENDTE and J. C. LEARNED.

Editors of "Notes and News," J. T. SUNDERLAND, Chicago, and GEO. W. COOKE, Grand Haven.

STATE AGENTS.—The following State Agents solicit correspondence in the interest of, and subscriptions for UNITY: WM. C. GANNETT, St. Paul, Minn.; JENK. LL. JONES, Janesville, Wis.; GEO. W. COOKE, Grand Haven, Mich.; J. R. EFFINGER, DesMoines, Iowa; M. J. MILLER, Geneseo, Ills.; A. FREEMAN BAILEY, Syracuse, N. Y.; C. W. WENDTE, Cincinnati, Ohio; J. C. LEARNED, St. Louis, Mo.; WM. ELLERY COPELAND, (West Mo.) Lincoln, Neb.

Business Agent, Miss FRANCES L. ROBERTS, 50 Dearborn Street, Chicago.

THE TOOL CHEST

FOR

Workers in Liberal Sunday Schools.

The following is a carefully compiled list of such helps and "tools" as are most available to workers in Liberal Sunday Schools, published for the use of workers in the West and elsewhere.

Song and Service Books.

The Sunny Side, a song book edited by C. W. Wendte and H. S. Perkins. Very acceptable, ... 30 cents.

The Way of Life, a service book by F. L. Hosmer. All that can be desired if it can be afforded. ..... Single copy, 75 cents. For schools, 60 cents.

† Sunday School Services, by J. Vila Blake, (in preparation) a pamphlet containing four services and a few picked hymns. Will be ready in October, ... per copy, 10 cts.

† S. S. Service Cards, Nos. 2 and 3, prepared by J. Ll. Jones, containing short responsive services, order of exercise, and a few hymns with references to available music. The cheapest way to equip a Mission School, ... per card, 1 cent.

* Hymn, Tune and Service Book for S. Ss., published by A. U. A., ... per copy, 50 cts.

Question Books.

Books with questions and answers all arranged are questionable helps, to be avoided as much as possible. The better "worked up" they are, the more do they trench on the originality and individuality both of teachers and of pupils. If such must be used, the following are among the best:

* Sunday Lessons for Primary Classes, by Caroline S. Whitmarsh, ... per doz., $1.75.
* Lessons on Christian Life and Faith, suitable for middle classes, ... " 2.00.
* Many Teachers but One Lesson—a series of unconnected lessons from Nature, sufficiently suggestive to be available, ... per doz., $6.00.

* Hand-book of Religious Instruction. Part first, History of Religion; Part second, The Christian Religion. Translated from the Dutch by F. T. Washburn. Fertile in questions, meagre in suggestion Very good of the kind, ... per doz. $1.25.

Lesson Papers.

Best adapted for the Uniform Lesson system, with Teachers' Meeting, general lesson, etc.

† The Sunday School.—Edited by J. Ll. Jones. The first published, and still preferred by some. The series contains the following courses of lessons: Vol. 1: 1, Course of 12 lessons on the Requirements of Religion; 2, Course of 10 lessons on Personal Ethics; 3, Course of 8 lessons on Doctrine; 4, Course of 13 lessons on The Sermon on the Mount. Vol. 2: 5, Course of 24 lessons on Nature, including the mineral, vegetable and animal world; 6, Course of 10 lessons upon Man—Body and Soul; 7, Course of 16 lessons on The Great Religious Teachers of the World, including 8 lessons on Jesus, which might be used separately. Vol. 3—A year's study of the Bible—biographical. Supplied at the rate of 1 cent per sheet—each sheet containing four lessons. Vol. II and III bound and interleaved, ... per vol., 75 cents.

* Sunday School Lessons—Published by the Unitarian S. S. Society of Boston. Current Series, on Old Testament History—largely textual. The minimum of critical work, easy and cautious about interfering with venerable opinions..... per hundred, $2.00.

The Growth of a Religion—An Old Testament primer in pamphlets—about 80 pages in all. A year's work, based on Kuenen, and "Bible for Learners," by W. C. Gannett. Single sets, 40 cts.; 5 or more sets to one address, 30 cts. each. To teachers and classes willing to work, these are by far the most critical and suggestive lessons on the Old Testament yet published.

Unity Lesson Papers.—Three courses of 12 lessons each will be published in current volumes of "Unity." The first course, by Kate Gannett Wells on Corner Stones of Character. Furnished in separate slips. One set (36 slips) 20 cts. 25 or more, 10 cents each. For single series, (12 slips) 10 cents. 25 or more, 5 cents each.

THE CHILDHOOD OF JESUS.—In preparation for January, 1879, by W. C. Gannett. 12 four-page lesson papers. Single set, 30 cts. 5 or more, 25 cts. each.

† O. T. LESSONS.—No. 1, Genesis; No. 2, Moses. Also New Testament Parables, by J. C. Learned. Schedule of topics with reference for reading and memory, and list of reference books. This gives the widest range for the individual, and is all that is needed by many teachers. 1 card of either series, with circular, 3 cts. 10 cards with 2 circulars, 25 cts. 50 cards with 5 circulars, $1.00.

INFANT CLASS CARDS.

† [A] SAYINGS OF JESUS—10 cards, illuminated by Prang.

† [B] KINDNESS TO ANIMALS, 10 cards, illuminated by Prang.

Each card contains Bible and poetical texts for the child's memory, from which the teacher will draw lessons. By exchange of cards among pupils, not relinquishing the package until the verses are committed by all the children, one set will last a long time. 15 cts. per package. First introduction, 10 cts. Other sets to follow.

ADDITIONAL HELPS TO BIBLE CLASSES.

On Old Testament: Bible for Learners, 2 vols., $1.00. Knappert's Religion of Israel, with catechism—very good—$1.25. Stanley's Lectures on the Jewish Church, 3 volumes. Frothingham's Stories of the Patriarchs, $1.00. Four maps of Palestine, 10 cents. Twenty maps of Palestine, (Phillip's,) 20 cents.

Publications of Manchester (England) S. S. Society: "S. S. Teacher's Manual," Vols. I, II, III, IV, V, and "Teacher's Notes" in course of publication. All very suggestive in a variety of ways. Importation somewhat difficult and expensive.

Clodd's Childood of the World; 50 cts. Clodd's Childhood of Religions; $1.25. Frothingham's Child's Book of Religion; $1.00. Frothingham's Stories from the Lips of the Teacher; $1.00. Lilliput's Lectures; $1.50. Gow's Good Morals and Gentle Manners; 75 cts. Cowdrey's Elementary Moral Lessons for Schools and Families; 75 cents.

The last seven volumes, together with the Manchester publications, would form a most valuable teacher's library, which it used conscientiously by any well-meaning, intelligent person, will make an efficient teacher of the same.

SPECIAL SERVICES.

† The Service of Beauty for Flower Sunday, with selections for recitation, $2.00 per 100.

† A Service of Mercy—Our duty to the Dumb Creation. 15 cents per dozen. Selected poems for same, 48 pages, 5 cts. each.

† Service Card for "True Helpers" (a Temperance Society designed for Sunday Schools); 25 cts. per dozen. Silk Badges for the same, 50 cts. per doz.

In preparation, Fruit and Christmas Services; $2.00 per 100.

CHILDREN'S SUNDAY SCHOOL PAPERS.

*THE DAY SPRING, Boston; 4 copies, $1.00. SCATTERED SEED.—Published by the Friends, Phila. 40 copies and over, 25 cts per copy. OUR DUMB ANIMALS, Boston; 20 copies and over, 50 cts. each,

SUNDAY SCHOOL WORKERS.

Some valuable private printing of Sunday School lessons has recently been done by the following persons; samples of their work may doubtlessly be procured by addressing them; Rev. Charles G. Ames, Christian Register, Boston, Mass; Rev. G. E. Gordon, Milwaukee, Wis.; Rev. James De Normandie, Portsmouth, N. H.; Rev. John Snyder, St. Louis, Mo.; Rev. R. S. Morison, Milton, Mass. Send for list of text books used by Rev. E. H. Hall, Worcester, Mass. Also catalogue of books for Sunday School Libraries, by Ladies' Commission, Boston. Published by A. U. A.

CONVENIENCES.

†Quarterly Record and Teacher's Report Card; 12 cts. per doz. Plans for convenient blackboard and book-case furnished on application. Library cards and catalogues printed for Mission Schools. Arrangements made for purchasing S. S. libraries on favorable terms.

Those marked [†] are published by the Western Unitarian S. S. Society; those with a [*] by the Unitarian S. S. Society of Boston. The latter may be ordered from their secretary, No. 7 Tremont Place. Any of the others will be procured by

JENK. LL. JONES,

Janesville, Wis., Sept. 1, 1878. Sec'y Western Unitarian S. S. Society.